/18 cont./

167 461 39. Also flour from a different sack, although tangentially related to what we are dealing with, is the matter of a lack of initiative, lack of ambition, and a lack of appetite for certain temporal well-being, to which they are not accustomed and which consequently they do not miss which should not justly surprise us, since we should never forget that man is a creature of customs. In this sense it is true that the Indian, without realizing it, seems to repeat the adage, which the Holy Books put in the mouth of the fool: "Better is a handful with rest than both hands full with work and vexation of spirit. (Ecclesiastes IV, 6.)

40. For the correct solution of the problem stated, we must keep most in mind that the place where the Indians live ought to be pondered, since not in vain is it said to us that geography is one of the eyes necessary in every treatise on or study of man.

147 a) Obviously in hot climates nobody can carry on the same activity as in cold ones. The wise Creator did not give to the animals of the tropics the same instinct for frugality or storing up that he gave to their congeners in other climates.

251 261 b) Tropical fruits, in general, cannot be stored, but must be consumed at once: thus the more or less remote tendency to gluttony.

251 263 c) The lack of salt similarly does not allow them to store up provisions of the meat of animals for a long time and thus to ration its consumption. Hung game /mosqueadas/ meat or meat cured only with fire does not last indefinitely like salted meat.

221 d) The nonexistence of seasons of strong contrast and well defined does not help man in these lands to precise calculation, thus great abundance and squandering may frequently be followed by great shortage.

433 000 e) The enormous isolation from centers of commerce, as a final evil, does not allow them to cultivate anything except what they themselves /19/ are going to consume. In general,

101 particular region is that some tribes habitually live in forests while others ha-
132 bitually live in sabanas, grassy plains amid the forests. This distinction may
182 accompany or induce definite cultural differences even between tribes that are
131 closely allied racially and linguistically. The Kamarakotos, like the Taure-
133 panes, are sabana Indians.[1] They live in sabanas in the midst of surrounding forests, in a series of valley bottoms about 400 to 500 meters in elevation. They always live near but practically never in the forests and strongly prefer relatively flat valley bottoms, seldom penetrating into the mountains even temporarily. Until taken up by white explorers there is no memory or legend of any of them ever climbing Auyán-tepúi or any of the other real mountains
132 around their valleys. In these valleys frost is, of course, quite unknown and the days are always warm enough for clothes to be unnecessary for warmth but are seldom disagreeably hot. The nights are usually chilly and make sleeping indoors preferable. There is little seasonal variation of temperature, but there
[22] are the usual well-defined rainy and dry seasons of the tropics. As in most of Venezuela, the rainy season is "winter," when there is little activity in travel, hunting, or agriculture, and the dry season is the active time.

121 Recently subject, like all the Indians, to growing Venezuelan[2] influence,
178 the Kamarakotos yet retain practically all the pre-Columbian culture of this
[177] area in readily recognizable and relatively unmodified form. This makes them an almost ideal group for study from this point of view and it also makes their study of much greater value than might appear from the small size of this one tribe. As a type study it is a concrete, unified, but broadly characteristic example of the sort of culture that once prevailed over most of Venezuela and that still prevails over an enormous area of that country. Such "civilized," "Venezuelan," or "European" influence as does appear in this tribe adds to, rather than subtracting from, its importance and interest. This influence lends itself to clear analysis and it also typifies a widespread process and one of the greatest social and economic importance.

114 Studies of this sort have been relatively so rare in Venezuela that an observer can be sure that almost anything he observes is important and worth publishing as long as it is accurately reported and intelligently interpreted. There has, it is true, been a long series of reports on Venezuelan Indians and certainly no depreciation of these studies is intended. Some of the early colonists and missionaries left very valuable accounts, irreplaceable because of their first-hand records of things now vanished. It goes without saying, however, that these were not unprejudiced or skilled observers and that their information was not gathered in a scientific way or integrated with anthropology in general, a science that hardly existed at that time. Other and ethnologically more accurate and sophisticated travelers, like Humboldt and Schomburgk, have since added many more and, on the whole, better data of the same sort. It is necessary to mention only the names of Cordero, Salas, Ernst, Tavera-

1 ^, 2 ^ [see footnotes on p. 305, category 116 - Analyst]